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THE PROTEST OF ISRAEL

"THINK NOT THAT I AM COME TO SEND PEACE ON EARTH: I AM COME NOT TO SEND PEACE BUT A SWORD"

BY CAPT. W. E. P. FRENCH, U. S. A.

God of Sabaoth, Lord God of Judah, harken
To Thy People in the night of their despair—
Let not hate for aye the face of Mercy darken;
God of Israel, have pity, hear our prayer!

Ninteen centuries of cruel persecution—
Nineteen centuries! Ah! had not less sufficed?
Nineteen centuries, and still no absolution—
Nineteen centuries of hate for love of Christ!

Christian Brothers, harsh adepts in scorn and loathing,
False disciples of the loving Nazarene,
There's a deeper, redder stain upon your clothing
Than there was upon my Jewish gabardine:—

Scarlet evidence in Court of Empyrean,
Fratricidal, bloody finger-marks of Cain,
Bearing witness to the gentle Galilean
That Gethsemane and Calvary were vain.

Yea, across your breasts it spreads its awful stigma
Of the martyred victims' damning blood and tears;
And the world-heart faints before the sad enigma
Of a love that slew for nineteen-hundred years!

Are ye hyprocrites, or was't for sole condonement
Of the Gentiles' sins your Lord and Master died?
Nay, by agony and cross of the atonement,
Was it not for ALL the Christ was crucified?

Did the Elder Brother mean it in derision
When he bade you "**Love thy neighbor as thyself?**
Was he moved, perchance by some divine prevision.
That ye'd covet both your neighbor's life and pelf?

Is the Sixth—OUR SIXTH—Commandment only binding
On the helpless and the weak? Friends is it nil
When the upper and the nether stones are grinding
Hebrew flesh and blood?—God wrote, "Thou shalt not kill!"

Ye have taken for your own my God and Bible,
Ye have grafted your own dogmas upon mine;
And the Son of the great race ye falsely libel
Is your Savior—'t is a Jew's blood in the wine!

Look! The cross is hilt of sword and poniard gory.
See! The crucifix ye kneel to bears red stain
Of spilt blood of slaughtered millions, and the story
Of your Faith is writ in cruelty and pain.

Ye have tortured, burned and strangled, each his brother,
When the State gave reign o'er life and death to you;
But ye prayerfully joined hands with one another
To destroy the heathen, Infidel, and Jew.

Blood of Protestant, of Catholic, of Quaker,—
Blood where'er the feet of "Holy Church" have trod,—
Blood of Israel appealing to its Maker,
For ye slew us in the name of Judah's God.

But the last, the worst, the sun of superstition,
Fear, and ignorance, craft-crystallized in creed,
Lo! the Orthodox Greek Church, the Fiend's fruition,
Apotheosis of murder, lust, and greed!

In the blasphemed names of Christ and Judah's Daughter,
From its House of God it sounded Mercy's knell;
Bearing sacred ikons, bade the mad mob slaughter;
Lured to deeds that had shamed devils hot from hell.

O ye Nations, self-styled Christian, are ye dastard
That ye stand to see a people done to death?
By your cowardice and gold-lust ye are mastered,
While a race appeals for help with sobbing breath.

Are ye human? Are your hearts to pity hardened?
Are your charity, your love, your justice dead?
If the Son forgave, hath not the Father pardoned
Blood of his by priest-led mob and Roman shed?

Do ye hear it?—"Father"—low the word, pain-broken—
Hark! "**Forgive them, for they know not what they do.**"
Ye believe these words by Son of Man were spoken?
Can ye then withhold forgiveness from the Jew?

God of Sabaoth, Lord God of Judah, harken
To thy people in the night of their despair;
Let not hate for aye the face of Mercy darken;
God of Israel, JEHOVAH, hear our prayer!

AN OPEN LETTER

To Every Human Being With a Brain To Understand and a Heart Capable of Sorrow, Pity, and Anger

In the names of Jehovah and Jesus, in the names of Buddha and God, in the name of whatever is highest and holiest to you, be it deity, Science, or the sacred heaven of a mother's love, I charge you pause and think of what has been done, of what is now being done, and of what may yet be done to a people whose only crime is that they neither believe nor disbelieve with Christian or Agnostic.

Between November 20, and December 15, 1905 there were in the hands of the editors of three of the greatest daily papers in our land the verses called **The Protest of Israel** and a letter from which I shall, presently, quote. The first prepared them for publication, but expediency prevailed. The second declined them promptly. The third kept them two weeks, then returned them with these words by the Editor-in-Chief, "I am very sorry I cannot use these. They are admirable." I do not blame these men: they are, doubtless, as warm-hearted, as generous and as courageous as any of us, and simply bow to "economic necessity" or the dictum of their employers. But I do arraign a cowardly, time-serving, money-mad, socalled civilization that does not insist that its press shall tell the straight truth, and protest in thunder-tones against cruelty, oppression, outrage, and murder. **It is sowing the wind, and shall reap the whirlwind.**

This was my letter:

So far as I know, there is in my veins no strain of the great, ancient Hebrew race which has given to the world despite every hinderance stupid and wicked intolerance could devise, thinkers, patriots, statesmen, soldiers and useful, law-abiding citizens; but with every drop of decent, hot human blood within me I sympathize with the patient, long-suffering people that for nineteen-hundred years has been brutally and infamously persecuted and oppressed. And I hate with heart and brain and soul the cowardly perpetrators of the infinite outrage upon humanity and true religion. In common with every kindly thinking man, I am sick with pity for my slaughtered human kinsfolk in Russia, and there is no language at my command to voice my scorn and loathing of the murderous clique of reactionary bureaucrats, police and priests whose cowardice, treachery, greed, and savagery would dishonor a hyena, and who should be arraigned to-day before the judgment bar of the aroused and shamed nations that fancy themselves enlightened.

I was brought up a Christian, and for Christ, the man or prototype, I have a warm regard. The history of Catholic and Protestant propaganda by fagot, rack, sword and rope, and the joint persecution by both sects of the unhappy Israelite turned me from revealed religion to science. But I believe in the universal motherhood of nature, the brotherhood of all mankind, and in the creed whose holy trinity is Justice, Love and Truth.

The **Protest of Israel** is the passionate protest of my manhood against a hideous wrong, continued for centuries, and culminating, during this wonderful era of progress and gold-lust, in the appalling massacre of helpless children, women, and men by priest-incited mobs in a hateful barbarism left over from the dark ages. It is a prayer, a threnody, an arraignment. It is a theme for a great poet, and I lay no claim to be even a minor one; but the sorrow of the Jews is my sorrow, and the shame of the Christians is mine, for I am blood

(Continued on page 8)

The British Elections

By Richard Heath, London, England, Author of the Captive City of God.

(Special for the Christian Socialist.)

So complete a reversal of the position of parties in the House of Commons has hardly ever occurred before, and is, without doubt, a political event of great importance. In 1900, that is at the last election, the position was—Conservatives, 402, Liberals, including all who could be specially called labor representatives, 186;—now in the new Parliament just chosen, it will be—Liberals and Labour representatives 428, Conservatives, 158. To this complete turnover of the majority from one party to the other, the returns from the English counties and boroughs very exactly correspond. In the counties, the Conservatives returned in 1900—156 members, in 1906, they return 60,while the Liberals who in 1900 only returned 60, now return in 1906, 174. This the same in the English boroughs, those in the county of London excepted. In 1900 the Conservatives returned 127 members, in 1906, 43, while the Liberals who in 1900 only returned 40, in 1906 return 124. In the London boroughs the change is still greater. In 1900 the Conservatives returned 51 members, in 1906 they only retain 19, while the Liberals who in 1900 had only 8, in 1906 return 40. Wales and Scotland repeat the tale. In the latter country the representation in 1900 was nearly equally divided between the two parties, today the proportion is 5 Liberals to 1 Conservative. In 1900 this was exactly the proportion in Wales, today there is not a single Conservative returned from the whole principality.

The late ministers have been swept away as by a tornado. Seven of cabinet rank including the late prime minister and his brother, with six others ministers not in the cabinet lost their seats. The defeat of M. Balfour at Manchester was decisive. His majority of 2433 votes was turned into a minority of 1,980, showing a turnover of 4,413 votes in a constituency of some 13,000 electors. Never perhaps has any ministry had such a crushing rebuke.

What has been the cause? The pride and indifference which believed itself strong enough to do what it would. A born aristocrat and conscious of great intellectual eminence, M. Balfour has ruled cynically. To propitiate the drink trade, the church, the capitalist, he has been careless as to the protests of the temperance party, the Nonconformists, and the representatives of Labour. But what has broken up his party and caused apparently his fall as a statesman, has been the weakness he has displayed in his relations with Mr. Chamberlain. Instead of boldly declaring himself when the latter started his new campaign to restore Protection, he has allowed the country by all his acts to believe that if M. Chamberlain could get a sufficient following, he would be with him, while in words he would only say that he was for Retaliation. Thus between two stools he has come to the ground. In acting thus he does not seem to have understood his own party, the bulk of whom are, as they evidently always have been—Protectionists.

Now it would appear that he does not understand what everyone else sees this election means. He cannot believe that Labour has come to take its own—that the power it has had for yars, it has at last decisively taken and has given all parties notice that the English oligarchy is about to become a democracy. For. Mr. Balfour chooses such a moment to become one of the two members for "the city," and thus to stand before the people as the representative of capitalism, par excellence, the member as it were for Lombard street, and the Stock Exchange, and the City Corporation.

However, his prestige has received a great blow by the results of this decisive election and there seems a disposition in his own party to depose him. Some of them declare him unfitted, for this very reason that he has never understood the people. And as already intimated—his rule as prime minister certainly lends itself to this inference. Had he really cared to understand the depth of feeling against the public house system, he would not have sought to strengthen its position. Had he felt how intensely Protestant England really is, he would never have ventured to play into the hands of the Church as he did in his Education Act. Had he taken pains to understand English Nonconformists, he could easily have avoided the scandal of such highly respectable persons as Free Church ministers and members of Churches being sent to prison, or having their houses invaded by sheriff's officers and their goods sold by public auction. The extent to which M. Balfour's law has been defied may be seen in the following figures of legal proceedings for refusal to pay the Education rate,—67,865 summonses; 2,309 seizures of goods and sales; 258 imprisonments, some having gone to prison from 2 to 6 times.

And it would seem that M. Balfour is almost equally ignorant of working men, or he would not have allowed the Trade Disputes bill to fail, designed as it was to remove the dangerous position Trades Unions are placed in by the Taff Valley decision; nor have imagined workingmen would be satisfied with such miserable acts as the unemployed bill, and the Aliens Act, or that they could be otherwise than alarmed at the introduction of Chinese labour into South Africa. Evidently he did not realize that the labour movement was more and more gaining the confidence of the whole working class, and that its leaders had been meanwhile progressing with equal rapidity in education, so that there would before long be men in Parliament who would be quite a match for so-called statesmen. This singular indifference to the real moral forces of the country has been something peculiar in Mr. Balfour.

But these things only affected classes in the country, it required the further misunderstanding and misguiding of great national questions such as came home to the heart, conscience and understanding of the people at large.

The first of these questions and the one that bore most immediately on the astonishing results of the late elections was that of Free Trade. It is only 60 years ago since the Corn Laws were repealed, consequently there are many people living who know what the poor suffered under protection, and many more who remember what their fathers and mothers have told them concerning what have been called "the Hungry Forties," but it was not one particular time only; the semi-starvation of the people was continual, except the harvest happened to be specially good. The whole country knows that the condition of the people has greatly improved since Free Trade was made the main principle of our fiscal policy, and that it has caused a fall in prices in most of the necessities of life. This the most ignorant man can verify, and the attempt to induce the country to reverse its policy for the sole benefit of the landowners and farmers and possibly, some of our colonies, has really alarmed the people. It is this question more than any other that has brought so many electors to the poll. As many as 92 per cent. came to the poll in certain districts in Southwestern England. But the main cause of the downfall of the Tory party, was the South African war. That war, as all the world knows was the most popular war we ever engaged in. We were in no possible danger as in some former wars, but a strong prejudice against the Boers had been excited and certain poets and statesmen backed by the Reviews and newspapers, worked it up, until in consequence of the Jameson raid and other suspicious things the Transvaal began to arm. The story is well known and I will not repeat it. It suited the Rand capitalists and a certain jingoism in England akin to Nationalism in France, and Germany, to play both in the press and the pulpit on the patriotic string until Great Britain seemed to lose all her old character for self-possession and to betray signs of mental insobriety. What was said and done at that unhappy time ought not to be forgotten, as it is a great lesson for all over-big countries—happily the People do not forget that which they themselves have shared in. That national delirium caused thousands of young men of all classes to enlist,—under the impression that they were about to take part in a holy war, and to make an easy conquest of an El Dorado. The waking up out of that dream which has cost hundreds of thousands of precious lives to pass away in anguish and neglect was bound to come at last. Those who returned, maimed, diseased, affected by sunstroke and sometimes mental and moral wrecks, were still more striking object lessons. These things have I believe completely cleared the minds of our people of their illusions concerning the South African war. No one now defends it, or if they think they can, they deem it wisest to keep silent. Then as the outcome of this fatal war, the English public find the situation in the conquered republics, illustrated by two facts—English labourers unable to get work and many young emigrants wandering about in a starving condition, in places where before the war English labour got quite extraordinary wages, while the Rand capitalists were being allowed by the British government to import Chinese labour. Whether the people know the exact truth as to its conditions or not, it was a fatal mistake. And if it were a choice between this and commercial ruin, then we have another proof of the complete Nemesis which has fallen on all those who commenced and carried on a war which ruined two flourishing republics and destroyed so many thousands of English lives and wasted such millions of English treasure.

Where is the Parliament which so readily supported this war and voted away the goods of the British commonwealth, and refused to listen to every appeal to its humanity?

It has passed away with the heaviest condemnation such a body can have. Of the 400 Unionists who composed the majority of the Parliament elected in 1900 little more than one-fourth are re-elected. In fact the personnel of the new Parliament will be so different from the last that a former member returning to it will feel himself a Rip Van Winkle in quite a new world. Out of the 670 members he will only find some 286 who were there six months ago.

Among the most striking features are these two facts: The country has responded to M. Balfour's indifference to the protests of the Nonconformists by returning to the new Parliament 176 Nonconformists, 18 more than the whole Conservative party, and that, numbering only 158, torn into two hopelessly divided sections, the larger section following Mr. Chamberlain.

Then the second more noteworthy still as indicating the depth and breadth of the revolution is that the new House will contain a large body of members, more than 70, who may be depended upon as promoters and supporters of the interests of labour. The labour members strictly so-called number 50, 29 of whom are connected with the Labour Representation Committee, 14 are Miners' members, while 9 come from Ireland. In addition there are 16 Liberal Labour members, one of whom is John Burns, now President of the Local Board, and at least 7 more Radicals who may be depended upon

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to promote Labour measures. But there are many others who will be sincerely sympathetic. A great number of the new Labour members have been workingmen, so that they will give to the House of Commons to a degree it has never had before, an influential democratic element. Whether they will be able to resist the overpowering aristocratic and capitalistic atmosphere into which they will enter, remains to be seen. They are mostly young men at a very plastic period of their lives.

In fact the general youthfulness of the new members ought to be a pledge that the new Parliament will display unprecedented energy in Progressive work. But we have yet to see whether new wine can be poured into old bottles, and whether institutions such as those of Great Britain are sufficiently flexible to allow such a change to become a reality.

I have seen no reference during the whole of the elections, or in any estimate of their results to the House of Lords, and yet every one who takes any interest in politics must know that the House of Lords not only can, but will negative every measure that is really democratic. The Liberals are in a miserable minority in the Upper House, and how the new government mean to prevent the time of the country being wasted in futile struggles between the two Houses seems to be a point upon which every one observes a descreet silence. But the way the new government meets this great difficulty, will be the measure of what they are really going to be—a great government or the reverse.

To be pessimistic as to the possibilities of a change so unexpectedly complete, would be faithless. At the same time all history shows us that a tidal wave of progress is immediately followed by an ebb tide. It is not to be supposed that the party which possesses the capital and the solid acres will delay commencing the reaction in every possible direction. No stone will be left unturned. Every thing that money can buy will be tried. The utmost care must be taken to frustrate the efforts which will be made to delude the people. What the people want is a large culture, an opening up to all the great interests of life. We want newspapers and periodicals of the French and German type,—periodicals that do not reflect the middle class ideas in polished paper made possible by advertisements, but papers which by their rough printing and paper, and good, straight forward English, reflect the soul of the working class. The French and German Socialists on the continent do not refuse to join in the fight against militarism, clericalism, imperialism because they will find themselves shoulder to shoulder with men not yet sufficiently alive to the wrongs of Labour or the tremendous evils of the present capitalistic system. If the Labour and Socialist party should show itself indifferent to every consideration which does not directly promote the aims of economic Socialism, they will simply do what the Irish party have done, kill enthusiasm for their righteous cause outside Nationalist Ireland. This may be good policy for the Irish party, since the time may come when Great Britain like the unjust judge may give from weariness what she refuses from justice. But such a policy will never do for an English party, above all a British Socialist party, to whom it is everything to convince the mind of the country and to secure its permanent good will. The Labour and Socialist party will however be unable to pursue such a policy depending as they do on a class of people who will not be dragooned. The Peoples' own leaders men like Keir Hardie or Will Crooks, and other great hearts I could name, will break in a moment the flimsy bonds in which the anti-Liberal Socialists would tie down our Gulliver, and the instant some great human occasion arises they will show themselves as anti-clerical, as anti-militarist, as anti-Imperialist as Jaures or Bebel.

To begin with, the Labour party will find that they cannot yet do without helping the Radicals to finish their work. It seems to me wilful blindness in any one to suppose that a sincerely Socialistic measure will ever pass the House of Lords. Or that Socialism can really succeed while there are great religious institutions, such as the most respectable and strongest of them are, in the hands of the classes who control the House of Lords, the Bench of Bishops, the army and navy, the Roman church and the Church of England, the Free Churches, and the whole organization of capital throughout the Empire.

It seems deluding the People whose immense faith in their representatives is such, that one warm hearted young man just returned to Parliament, speaking of it at a dinner given in his honor, exclaimed, "If I forget it, let my right hand forget her cunning," it seems like deluding these trustful people not to tell them that the fight they are entering is a struggle that will not be settled in this Parliament or in the next, but is our inheritance of the great perennial struggle that has gone on through the ages, and will go on until the end of the world. In this glorious struggle it is life to be on the right side.

But we shall make very little headway against the forces of evil if we leave the church—the very citadel of the City of God in the hands of the enemy. We must struggle at all costs out of the present religious muddle, so entirely satisfactory to the prince of this world. Would any number of victories on sea or land have secured Japan permanent victory if they had left Port Arthur in the hands of Russia? So it is equally fatal to the Reform party all over the world, to leave the key of the position in the hands of its unresting, determined foe.

The present victory in Great Britain is due to the people having almost for the first time become conscious of their power to get possession of their own House; now let us arouse the humble and holy men and women of heart the world over, to get possession of a much greater and more glorious inheritance—The Catholic Church—for without this our victories however great will **never be secure.**

The Gospel of Corporate Man

By Peter E. Burrowes.

III.—THE MORAL LAW.

34. Morals, which the moralists have regarded as always fluctuating, were in reality always absolute and easy to be comprehended—they always meant one thing and meant that one thing everywhere—**community of interest.** If the moralists have failed to see this, it is because they have been themselves engaged in maintaining the immoral conspiracy of the individual life, and they have suffered the one penalty by which morals are enforced—imperception. The sense of morals is that which teaches and leads to the community of interest in all things which interest us. This, from the moment two or three were first gathered together in the history of man, was morality, and when organized into city, state, or national life was ordained to be civilization.

35. Ethics is that concentric intellect by which the former individualist having crossed within the ethic circle, reasons himself as the community more than the person—it is reasoning.

36. Depersonalization is the rational and voluntary subordination of the individual or unjust life, to the collective or just life; it is the religion of the race.

37. The morals of community of interest were always an intellectual and available experience to any individual, whatever the social conditions. The mind of the race (God) was always capable of anticipating evolution by revolution, and is waiting to do it now. The path of evolution alone must be trodden by the brutes, but revolution is the privilege of spiritual man.

38. The moral philosophers, to him that has this vision, can be seen all struggling to carry into an ethical system the grotesque burden of the personal excellence. The personal excellence is at once the idolatry and atheism of the ages. The entire range of protestant christian ethics is based upon the fable of the excellent character of a person.

39. Thou shalt not violate the community of interest but at the price of losing moral perception of right for others, and of wrong and outrage on thyself—of death.

40. Oh, the eternal conflict that is going on in the churches with God, the fight between religion and heaven that is uttered in every prayer and sermon! **The determination to conduct in myself and for myself the business of the soul.** Lay your ear to the ground and you will find egoism nowhere so resolutely rampant as in the church type of spiritual life. Yet I suppose it is necessary to let this personal holiness and personal salvation come to shame and disaster that the one body, the church of Christ, the state, may be saved as a unit.

No personal life perfected by temptation, trial, and difficulties, as the individualistic cant expresses it, is ever worth what it costs society to supply it with bones to sharpen its teeth upon. To make a stoic and a moral hero, the experience supplied for training costs the world too much.

41. In almost all cases the aristocrat, when he becomes a reformer, keeps nearer to anarchy than to collectivism. Anarchy is the proud man's philosophy—socialism is the plain man's philosophy. The aristocrat will usually say that the average man is better than the average institution, but that only happens, if it be true, because the average aristocrat makes the institution, and the average man does not.

42. The egoist thinks the world moves and history is lived to teach him. The impersonalist would know that he has but to learn to grow into history, consciously, as he is actually a part of it; and the notion of one person being a spectator of history, or a pupil having history for his preceptor is absurd, pernicious, and aristocratic.

43. Every egoist is an aristocrat; **every aristocrat is a hunter of men or beasts by nature.** Aristocracy is thus through egoism, ever the pathway back to barbarism.

44. If Christ comes again he will come, not to redeem from the law of Moses, but to redeem back from the aristocrat the time of the race, that men may think and live.

45. True socialism, like true religion, will ultimately prove to have been a revolt against the individual. How hard it is for the feudalist lord, the priest, and the capitalist to see that he is the individualist, and that there is no individual or individualism among the poverty-stricken masses who beg to earn their bread by work!

46. The rights-of-the-individual and anti-sham agitation of Carlyle and the nihilists, is based upon the conceit that there is an

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The longer I live and the more I see
Of the struggle of souls toward the heights above,
The stronger this truth comes home to me;
That the Universe rests on the shoulders of love,—
A love so limitless, deep and broad,
That men have renamed it and called it—God.
—Ella Wheeler Wilcox.

The relation of morals to individualism and collectivism, as set forth in the philosophy of Peter E. Burrowes, furnishes rich food for thought. See third part of his "Gospel of Corporate Man" in this issue.

These vast aggregations of capital will be seized and the properties will pass under the control of the people. Industrial feudalism, when it is finished, will speedily be transformed into industrial democracy.—Washington Gladden.

The run on the Jackson Trust and Savings Bank, brought about by its connection with the Creelman Bank of America failure, is expected to continue today.

Commercial depositors, it is stated, will be paid in full, but officers of the institution are preparing to take advantage during the day of the state law requiring sixty days' notice before savings depositors can withdraw their money.—News Item.

Which shows how the law protects the rich and leaves the poor at the mercy of the sharpers. Verily the people pay the freight every time.

The Captive City, by Richard Heath, should be read by every one who is interested in the welfare of the Church. Order of the Christian Socialist. Price 25 cents.

Five yearly subscriptions to the Christian Socialist $2.00

The Sea

BY RALPH KORNGOLD

I stood by the vast sea,
The wild, tumultuous sea,
The deep, unsatisfied sea,
Reaching out with watery arms far into the air.
And I thought:
I am as the vast sea,
The wild, tumultuous sea,
The deep, unsatisfied sea,
I struggle and wrestle ever with myself,
And ever remain the same.

Arrest of Western Miners' Officials

The saddest event of recent days is the arrest of President Moyer and Secretary Haywood and others of the Western Federation of Miners, charged with the murder of ex-Gov. Steunenberg, of Idaho, and with wholesale conspiracy against the lives of other prominent men distinguished for opposition to the Miners' union.

If these men are guilty as charged, it is a sad and terrible blow to organized labor in the west, and to the cause everywhere. In a country where men are free to vote (even though sometimes the vote is openly ignored as in the Colorado elections last time where Adams beat the infamous Peabody and a man was made governor by legislative manipulation who never received a vote!) there is no excuse for assassination. It is the power of education alone, not the force of dynamite, that will give us further freedom. Violence but gives the enemies of labor a strong plea against it.

But the saddest phase of this dreadful episode is that, from the published reports of the prosecution itself, there is no reason for believing that Moyer and Haywood are guilty; but rather that a conspiracy similar to and a part of the well-known conspiracy to rob Colorado and Idaho of popular government and give the mine-owners absolute power is back of these charges.

It is nothing new in the warfare of capital against labor. Twice have union men been deported by conspiracy from Tampa. Often have they been shot without provocation. The Idaho bull-pen horror and the recent wholesale murders, rapes, robberies and deportations in Colorado show exactly the temper of the men who now accuse these miners' officials. And the facts that they took them out of their own state by kidnapping and not by form of law and use the notorious traitor Orchad as "state's evidence" throw a bad light upon the prosecution.

There will be small chance for these men to get justice in Idaho or Colorado; but the unions of America will supply all the money needed to fight their case and the trial will be the most momentous of recent times. We are pleased to note that the Illinois State Convention of the United Mine Workers promptly voted $5,000 to aid their defense.

If they are guilty, we hope they will be convicted beyond the shadow of a doubt and that they will be punished accordingly; for, while they have had provocation of the most fearful character and by wholesale from the unmeasured outlawry of these officials against their organization, such deeds are criminal in fact and a hundred fold more so as an injury to the union cause. If they are not guilty, but victims of a devilish plot, we pray for a full exposure of capitalist methods in Idaho and Colorado and the proper punishment of all who share in this frightful crime.—E. E. C.

Athens and American Cities

The latest explanation of the culture and prosperity of ancient Athens is that socialism lay at the base of it, but, if so, it was a socialism which encouraged and permitted the worst forms of human slavery.—Christian Register.

If socialism could produce the greatest intellects in ancient Athens that the world ever knew in greater number than any other age or city in spite of the use of slaves as tools of production, *—how much greater would be individual development* under socialism in an age when MACHINERY would take the place of human slavery?

It is quite remarkable that every capitalistic writer who refers to W. D. P. Bliss' remarkable article on "Where Socialism Was Tried" deliberately ignores the fact that Mr. Bliss distinctly condemns the slavery of ancient Athens and cites this proof of her selfishness as a prime reason of her fall.

How much worse, however, was the slavery of Athens, with her annual Helot hunt, than the wage-slavery of America, which absolutely impoverishes ten million people, kills by preventable accidents tens of thousands and wounds hundreds of thousands annually, condemns fifty million to comparative poverty and perpetual economic worry and compels even the others to fight like wild jungle beasts to get and hold their wealth?

Comparing ancient Athens with New York, Chicago or Boston, it would seem that Athenian socialism, with all its faults, was vastly better for the masses than our boasted "prosperity" and "freedom" today.

Prof. J. A. Symonds agrees with Dr. Francis Galton that the average Athenian, during the age of classic socialism, was as much above the average Englishman and American as they are above the aboriginal inhabitant of Africa or New Zealand!

Let us now try socialism with machinery and brotherly love and see if the results will not be vastly better even than in classic Athens.—E. E. C.

To Any Y. M. C. A. Reader

A friend last year paid a year's subscription for "The Christian Socialist" to be sent to the Y. M. C. A. reading rooms throughout the United States and Canada. The subscription will soon expire, and the friend would like to renew it on behalf of every place where the paper has even one reader. Please, therefore as soon as you have read this notice, mail a postal card to "The Christian Socialist" stating that the paper is read in your place. It is not necessary even for you to sign your name, although we should be glad if you would do so.

The Relation of Christian Ethics to Economics

BY REV. JOHN EILLS

Christian Ethics may be epitomized in the three principles: "Thou shalt love thy neighbor as thyself," "Whatsoever ye would that men should do to you, do ye even so to them" and "Be ye perfect."

The fitting relation to the Problem of Industry on the part of a believer in Christian Ethics must include this: *To teach fearlessly in the measure of one's opportunity and ability, and to practice faithfully, the principle that not without productive labor*, according to fostered ability and the needs and ethics of brotherhood, *can any one have true title to social benefit* or honor; and—further—that all who so labor with hand or brain or both shall receive the equivalent of all that they produce. Yet more specifically, in this epoch the relation involves, in the measure of one's enlightenment, an attitude of determined opposition to those falsely called "economic" views and forces that exalt money above manhood, and an attitude of positive advocacy, fearless and resolute, of the just interests of all men and women who work.

The principle underlying this conception of duty is concisely expressed in the words: "A life of ability without industry is guilt." Otherwise stated, by Mr. Henry Dyer in the Evolution of Industry: "It is as essential"—scientifically and morally—for the consumer to produce as for the producer to consume"; while in the new analysis of production that is to come "due allowance," —to further quote Mr. Dyer, "is to be made for the special reward of special ability, but no allowance for that mere result of social opportunity which is derived from the possession of money or private lands and which is so often confounded with reward of ability."

So much premised, one hardly needs to be reminded of the immense importance of the industrial life in relation to human welfare. It is *felt*, when we consider with how large a proportion of the lives of men and women labor is identical. Only about four hours out of the twenty-four during six days of the week are in the slightest sense free from toil or the preparation therefor. It is no exaggeration, to say that men "work to get money to buy bread to give them strength to do more work to get more money to buy more bread to give them more strength to do more work." And that which is done, in the way it is done, so habitually and so nearly constantly, day in and day out except one (and in many cases even that one also) during nearly all our lives, has far greater power over us for good or evil than Sunday or even daily devotions and cannot be counteracted by them. It was his perception of this that led Thomas Carlyle to write his gospel of work; and through similar insight men and women today are all beginning to realize that fair work done among fair conditions and with fair return will be in itself a moral activity and a religious joy,—an experience which has been anticipated only by the comparatively few individuals who have been so *fortunate* as to know the real satisfaction, born of work conscientiously and happily done. It is to be made possible, however, not only for the few but for the many to put noble character into their work and to get noble character out of it. Already a worthy poet, Edward Markham, is expressing for this age what Whittier and Lowell expressed for the generation that is gone. *He is the voice of song come out of the Infinite to cheer the striving, burdened souls of common men and women on to their Promised Land.* In his "Hark! The New Song" the slogan is thus sounded for the supremacy of manhood and womanhood in the world:

"The old song passes and the new song breaks—
The Song of Tools, the Song of Common Man;
The road is brotherhood the New Time takes,
The rallying cry is Christ the artisan!"

The stirring note which this poet sounds is one which is more or less consciously re-echoed everywhere today by the labor hosts, namely, that of Industrial Freedom.

Long ago Thomas Carlyle with prophetic vision said: "This that they call the Organizing of Labor is, if well understood, the problem of the whole future, for all who shall in future pretend to govern mankind." So early in England and earlier yet in Germany and France came the heralds of a new era: firing the sunrise gun of a better day than ever the world has seen; sounding the trumpet notes of a larger and better freedom than any yet secured. And this freedom is in a sense already won, but the benefits of it have been short-sightedly confined to the few. To use an expressive figure of our day, the navy of the enemy has been captured but the prize-money has not yet been fairly distributed. For example, it is well known that the development of machinery during the century just closed has well-nigh removed all scientific necessity of burden bearing, all necessity of excessive manual labor on the part of anyone; and the amassing of enormous wealth, wealth such as no Cræsus ever dreamed of, has provided capital which, if well managed, is probably sufficient for all time to come. But these incalculable advantages have not yet been thoroughly applied to the general welfare. On the contrary every possible effort is being made by those who at present have the upper hand, to monopolize privately these treasures of the world which are so necessary to true freedom and real brotherhood. Nevertheless it is not enough that ingenious, almost intelligent, machinery should be able as now to do the hard and wearing work of the world. The inventing and perfecting of machinery is a social process, and of what avail is it if the great bulk of the economy gained thereby be confined to the excessive enriching of a comparative few? If this alone is to be the result, it would have been far better had there never been a mechanical genius born; and if this were all, the great industrial army of the world might well cry out to its captains: "Oh that thou hadst not led us forth out of bondage and out of Egypt!" For then men and women would not have been thrown out of employment by hundreds of thousands by the substitution of machines for hands, as witnessed in modern times. Then the great army of tramps would have been at the most but scattering stragglers, and the onward march of ruthless victory of the modern monopolists would never have begun. Under anything like equitable conditions of industrial life; under anything like a fair distribution of the products of labor, the economy of machinery would have meant simply the freedom of the great mass of the world's workers from excessive hours of toil: it would have meant that the son and the daughter of the poorest man (and the poorest man himself and the poorest woman of the world) should have had leisure and means and incentive to higher self-culture, after the fundamental necessities of clothing, food and shelter had been provided for all. *Yet still the wolf snarls at the doors of the world's drudges!*

Working men and women, when they can get work, labor almost as many hours a day now as when there were almost no mechanical devices, and just as hard, says John Stuart Mill. And, worse yet, there seems to have been a really backward movement in that most crucial concern of mankind, namely a degeneracy in point of strength and beauty of personal character. When men worked as of yore with hand and brain and heart in active energy and harmony, and owned their own product, however hard they worked they yet, by their work, grew more and more into the fashion of a man. Then a man could make a violin like old Stradivarius of Cremona, from the cutting of the wood to the mellowing of the tone; now he can only saw out the belly or varnish the strings. Then he could make a house from cellar to garret, or a cathedral from foundation to dome, and make it beautiful and enduring; now more and more he is coming to be able to mould only a piece of steel casting with a number branded on the end to show that it fits in somewhere—he does not know where. There are thousands of shoeworkers in the New England shoe-towns, but it is said that there is among them all scarcely a single maker of shoes. This mechanizing of men, deplorable as it is in a way, would yet not be very bad if by machinery people were set free more hours of every day *to build themselves*, apart from their cramping work, into the fashion of a man; but alas! instead of liberating men from excessive labor, it turns multitudes of them out to starve, while it holds the workers fast in bondage and makes men into the likeness of machines. No more the bounding of the heart, no longer the glowing of the brain, no keen satisfaction in a work brought to perfect completion,—none of the true "art which is the expression of man's joy in his work," and therefore no growth in nobility and strength and beauty of character thereby. Only the old humdrum and the buzzing and the clanging, and the blackdamp and the dust of the steel and the lead-poison and the lint of the cotton in one's lungs, and the awful monotony and the almost irresistible temptation to drunkenness, at the end of the week, to change one's vibrations!

Oh, that we had never had a machine, if only this is what it means; oh, that a man might say again:

"If my *hand* slacked I should rob God.
Since God is fullest good,
And leave a blank instead of violins—
God could not make Antonio Stradivarius' violins
Without Antonio."

But we may be very sure this is not to be all. There's a good time coming and already in sight, and the new light flooding now into the souls of common men is the pledge of it to all the world.

Of the common man more later, but just now a confirmative reference to the uncommon man. The old-fashioned political economist, who was always hand and glove with private capitalism, is now, happily, less common than he was; and his school is now worthy of our attention principally because its epitaph has been written—"Weighed in the balances and found wanting." Its teachings are now seen to have been not only erroneous but pagan teachings, though long taught in so-called Christian lands and so-called Christian institutions. In English it was known as the "Manchester School of Political Economy;" but its proper name in any tongue was the "School of Mammonism," for it elevated money, not manhood, to the central position in economic science. Its practical and constant influence was to enable individuals who could obtain its lessons to amass wealth for themselves without regard to the interests of all. Their knowledge was their own, they could do with it what they pleased. They were to use it for their own advantage, they were not their brother's keeper. The school did not, of course, positively avow all this, but throughout generations of occasion it did not once protest against any of it. In its blindness to truly human interests this school of economics has on the whole been one of the most effectual clogs ever put upon the wheels of spiritual progress.

(Continued on page 8)

Joseph Medill Patterson's Letter

The resignation of Mr. Patterson from the influential and remunerative position of Commissioner of Public Works, of Chicago, for the simple reason that he has become a socialist and sees the folly of trifling with petty and hopeless "reform" methods, has startled the nation. All the great dailies have given the incident and the letter a large amount of attention which will greatly increase public interest in socialism. Mr. Patterson has strongly manifested the true socialist instinct for **propaganda** by writing such a letter to Mayor Dunne on the occasion of his resignation. We reproduce the letter almost entire:

15 Dupont Circle, Washington, D. C.
February 28, 1906.

Honorable E. F. Dunne,
Mayor of Chicago,
Chicago, Ill.

Dear Sir:—

I am induced for various reasons to resign my position as Commissioner of Public Works, my resignation to take effect immediately.

And at the very outset I wish to thank you for the cordial and kindly treatment which you have always accorded me in my private and in my public capacity.

* * * * * *

It was through a common belief in the cause of Municipal Ownership of municipal utilities that I first became acquainted with you and in this letter of resignation I desire publicly to express just how my views on this subject have changed. They have not diminished. They have enlarged. I used to believe that many of the ills under which the nation suffers and by which it is threatened would be prevented or avoided by the general inauguration of the policy of Public Ownership of public utilities. But my experience in the Department of Public Works has convinced me that this policy would be not even one-fourth of the way sufficient.

Take the case of Great Britian where municipal trading has been developed to a high and successful degree. The problem of the unemployed there is becoming one of tremendous and sad intensity. The evils of capitalism are, as far as one can judge of them, hardly affected by municipal trading.

Take the case of Germany where government ownership of railroads has been inaugurated and the municipal ownership of public utilities is paramount. In that Empire, the rich continue to grow richer and the poor to grow poorer with an accelleration hardly less than that so evident in the United States.

Since you have been inaugurated as Mayor of Chicago, you have sought and in spite of the sneers and opposition of your critics, you have sought most successfully to further the cause of Municipal Ownership and I have in a far minor way, since my induction in the office to which you appointed me sought to diminish the amount of special privilege in our city. Of thousands of instances which I might cite, let me respectfully suggest that you draw your own conclusions from the following two or three: The Illinois Tunnel Company, operating under a franchise from the city which provides that its conduit shall always remain twenty-seven feet below city datum, have sought continuously to evade that franchise provision. You may remember that last December it applied in most cryptic terms for a permit to run its cars up practically to the surface at the Canal Street Depot. This application was refused, again made and again refused. Thereupon the Tunnel Company sought to steal in the connection early one Sunday morning. They were caught and stopped. Within a week they made the same attempt again and were again stopped. This time their employees were arrested. Of course the fault lay not with the employees but with the officers of the corporation. I inquired of the States' Attorney of Cook county whether the officers of the corporation could not be imprisoned for their offense, viz. the attempted stealing of the street. I brought forward the fact in my inquiry that it would be easy enough to imprison a man for a loaf of bread; but an examination of the statutes showed that there was no penal offense and that nothing could be done.

Another well known instance is that of the Illinois Steel Company which had filled in Lake Michigan land worth between five and ten million dollars. This land so filled in belonged to the people of the state of Illinois. About this there is no question that our laws and our legal machinery are so framed that recovery is impossible save at the end of a long lawsuit and even then it is most doubtful. The law suit has been initiated. If corruption is not meanwhile successful, the suit will drag on for at least four or five years. You and I both know that at the end of that time it is exceedingly improbable that the state of Illinois will recover much from the Illinois Steel corporation because the land so filled in has been covered with factories, docks, slips, etc., which conduce to capitalistic activity. To interfere with them would "interfere with business," which cannot really be done.

* * * * * *

The department has several times caught water thieves. It has on examination of a meter found that its mechanism had been so altered as to register but one fifth of all the water which passed through the meter. But application to the States' Attorney evolved the fact that our present laws—framed in the interests of capital—practically make it no offense for capital (i. e. the privileged few) to steal from the community, (i. e. the unprivileged many). Consequently, nothing could be done to the water thieves.

Again and again we ran up against the injunction business. A particular collection of capital (a firm, corporation or rich individual) would steal something from the community—for instance, valuable land. When we tried to dispossess capital—injunction. And capital would hold the land or other valuable assets of the community during the pendency of a long and troublesome lawsuit.

The whole body of our laws as at present framed are ridiculous and obsolete. They are designed always to uphold capital at the expense of the community. The most potent weapon in the armory of capital is delay—for delay induces forgetfulness of the wrong and the chance to corrupt.

Money is so strong nowadays that, given time, delay, it can in some form or other corrupt most men or if it cannot do that, it can get the crank out of the way.

I realized soon after I took office that to fight privilege under the present laws would be a jest. The cards were stacked in its favor from the start; the dice were loaded and are loaded against the community.

Hence of the insignificant little bit that I accomplished against privilege, not one tithe of a tithe could have been accomplished through the law. What I succeeded in was practically all done in an extra legal (though I think never an illegal) way. To enforce obedience on the part of capital even to the existing laws—and we all know the existing laws are "fair" enough to capital—I was compelled to hold up permits to use force, to pester, worry and annoy, in ways never contemplated by our present laws. It would not surprise me, if such a system of hazing as I was forced much against my will to adopt were now to be made a criminal offense by the next legislature.

It isn't because rich men are bad or a class apart. They are not. But when money possesses them (they practically never possess money) it alters their very souls without their realizing it and it is simple to see why. It is because money is what a man most wants. It is the very dearest wish of his heart, whatever that may be.

Money is power and dominion. It is wine and woman and song. It is art and poetry and music. It is idleness and activity. It is warmth in winter and coolness in summer. It is clothing and food. It is travel and sport. It is horses and automobiles and silks and diamonds. It is books. It is education. It is self respect and the respect of all others.

No one possesses it but it possesses everybody. In life, money means everything, and therefore, anybody will do anything to get it. It enslaves those whom it possesses and it likewise enslaves in a more sordid way those who have none of it. The man who has money masters the destinies of those who have it not.

Here is an instance as it seems to me entirely significant: In the Civil war, an eminent Philadelphia financier by the name of Jay Cook lent a considerable sum of money at a low rate of interest to the government. His name has come down in this country as a patriot of extraordinary purity, a man who, when the country was in need, was willing to sacrifice a large part of his fortune to its welfare. His example was so unique that the average history of that time has never been able to get over it.

During the same time, over a million men enlisted and went to the front. They offered not their money but their lives, their blood and their families to the cause in which they believed and no one has deemed them extraordinary; whereas Jay Cook was extraordinary, because he did not ring out every cent he could from the necessities of the nation. In other words, it is infinitely more uncommon to risk money than to risk blood.

This example I believe, shows how much stronger money is than man. A man is expected to risk his life but he is hardly expected to risk his fortune. He would give away money before he would give away life, because if he were to die he would have no money anyway. But he would, and he does seriously, risk life for the sake of money.

I cannot therefore, see why money, which is the greatest thing in life, should not be more or less evenly distributed, just as the ballot is.

The universal ballot gives every male citizen an equal political opportunity. The common ownership of all the means of production and distribution would give everybody an equal chance at music, art, power, sport, study, recreation, travel, self respect and the respect of others. I for one cannot see why those things should be concentrated more and more in the hands of a few. Two hundred years ago a proposition for equal political opportunity would have seemed more absurd than today seems the proposition for equal opportunity in all things on this earth for which men strive.

Capital says that today there is equal opportunity for all. In this capital lies, and knows it.

By distributing money evenly, I do not mean to say that all the money in the country should be cut up into equal bits and that everybody should get a bit of it. But, on the contrary, I believe that **the ownership from which money springs should be vested in the whole community.** In other words, as I understand it, I am a Socialist. You will find, and other advanced liberals and radicals who believe as you do will also find, that you are merely bartering with skin deep measures when you stop short of socialism.

I beg your pardon for having so long trespassed on your time and I wish you all the good fortune in the world.

Yours very sincerely,
(Signed)
JOSEPH M. PATTERSON.

Rockefeller to Save Russia

CHICAGO, March 6.—The Daily News' St. Petersburg correspondent telegraphs that John D. Rockefeller is coming to Premier Witte's rescue. This information comes from a state official who in speaking of Russia's financial crisis says:

"Unless Count Witte gets money immediately, a cabinet and financial crash will be imminent. All efforts to obtain a loan have proven futile.

"Mr. Rockefeller has offered 400,000,000 roubles for a concession for railroads from Tashkend to Tomsk and from Tchita to Polamoshna and a grant of land on both sides of the respective lines. The money advanced will be paid back in installments and used in the construction of the road.

"Count Witte likes the scheme and Grand Duke Nicholas, who is anxious to unite Transcaspia and Siberia, is also inclined to favor it. The czar hesitates to sanction the step before the douma assembles."

Is not Rockefeller hated by enough millions of people already that he should covet the hatred of the Russian people? Czar Rockefeller and Czar Nicholas are in supreme sympathy; but their efforts will be in vain. It is too late to "save" nations by tyranny and exploitation.

What a spectacle to see the millions of dollars created by American workingmen going to fasten upon Russia the chains of the worst despotism known on earth!! American capitalists will help the Czar with money stolen from American "freemen." Let us help the Russian revolutionists all we can.

MINNESOTA NEWS ITEMS

During the past year two attempts were made by the expelled faction of Local Minneapolis to hold a state convention, in which they were assisted by a few friends in St. Paul and five men from the outside.

The first was a dismal failure, and the second still worse for its projectors, inasmuch as it ended in the complete disruption of the disturbers and their division into three hostile factions.

At last the genuine convention has been held and true lovers of the party will rejoice to know it was well represented from all parts of the state and by over one half of the ogranized locals.

Great interest was manifest from the start. Dr. Tanner introduced a motion to reinstate the expelled faction, and the question was freely discussed for the larger part of two sessions, but resulted in the nearly unanimous decision that each individual would have to apply and be judged upon his individual merits.

The convention was a complete success in every respect. A full state ticket was placed in nomination, amendments proposed to the new constitution and a strong working platform adopted with only one dissenting vote. Platform and amendments will be submitted to referendum within a few days and then the party will be ready for business.

Just before adjournment Dr. Tanner gave his English speaking comrades the glad hand of fellowship in behalf of his Finnish comrades, and stated that they came here filled with suspicion against the state organization, but was pleased to announce that their doubts had been removed.

There is no reason now why the Public Ownership (Socialist) Party should not go on to win a splendid record for socialism.

S. M. Holman has again been elected National Committee by referendum.

Several new applications for charter have been received among others a strong local at Detroit and Theif River Falls, which have both doubled their membership in the first few weeks. Austin has also been reorganized.

Local Grand Rapids proposes to send Comrade Thos. J. Peach into the field to organize Itasca Co. The local has also gotten the discussion of socialism introduced into the high school.

From all over the state words of good cheer and rejoicing over the results of the state convention are being received.

Eugene V. Debs has delivered four lectures in the state, and a new awakening is taking place at each point visited.

Minnesota proposes to maintain her place in line with other states in the struggle for human rights and the CO-OPERATIVE COMMONWEALTH.

Fraternally,
J. E. NASH, State Sec.

THE CHRISTIAN SOCIALIST FELLOWSHIP

EDITED BY REV. LUCIEN V. RULE, GOSHEN, KY.

THE SOCIAL CHRIST

He came to lift the burden and the blame
From off the shoulders of our suffering race,
And change to glory Labor's long disgrace.
He lent the magic of his mighty name
To cleanse the world of Woman's wrong and shame,
And children born unpitied and despised
His bosom shielded and immortalized.
His love waxed swiftly into righteous flame
For the defenseless, fleeced by Pharisee,
And this foredoomed him to the fatal tree.
A dauntless dreamer of God's Kingdom come,
With social justice as its source and sum—
The crime unpardoned by the Caesar powers,
The mammon system of his time and ours.

—L. V. R.

The important matter for the comrades of the Fellowship to consider and settle without delay is the time and place of holding our national conference. Upon the first point Comrade Carr wrote me some weeks ago that the encouraging outlook made him "feel the need of a conference not later than May or June, September at the very latest. Our state convention is May 5th, and unless the national convention interferes I wish the conference could immediately follow. Owing to my lecture trips I must know the date sometime in advance. So must Cooke, Weeks, Wells, Donaldson, and other distant comrades. Therefore no hasty conference should be called." This covers the case.

Several places have been suggested, Chicago, Indianapolis and Marion, Ind. The city must be central to the country and low rates obtainable if possible. Circumstances make Louisville seem best to our Kentucky and Indiana organization. June 13-17 has been set by the business men of Kentucky, and the railroads, as "home-coming" week to Kentuckians all over the country, and to visitors. Half- fare rates will obtain from all parts and points, and everything done to make it pleasant for the home-comers and strangers within our gates. It seems to me certain, therefore, that both the fellowship conference and the national convention should be held down here, if called. The Louisville Local will do all in its power to prepare the way, and I am sure the expense here will be reasonable. Besides, we need the moral influence of such a gathering or gatherings in this neck of the woods. The West and South constitute the peculiar province of our propaganda. Let all comrades interested, who wish to attend, drop me a postal at Goshen, Ky., approving of Louisville, or, naming a more convenient time and place. Do this at once, and I will report as early as possible in this column.

We all look upon Comrade Weeks as the father of our present fellowship activity, and he will please come prepared to take first place on the program. Comrade Hollingsworth will likewise lend the dignity of age and experience to the gathering. And with Comrades Carr, Cooke, Donaldson, Byron-Curtiss, Wells, Wattles, Strickland, Thompson, and many others, a delightful occasion is assured. As soon as we settle the time and place of meeting, let a program committee be named. Comrade Wattles' idea is to devote the day to business and a few nights to lectures and addresses by leading spirits of the fellowship movement. These men could fill appointments in halls and churches about town and greatly interest the people.

One can see and feel the "cosmic urge" toward Socialism. And the mission of the Christian Socialist as a harmonizer of those who see Socialism mentally and those who feel it sentimentally, is growing hourly. We want a Socialism both of the head and heart, and the dogmatist and dreamer must cease to rend and ridicule each other.

The demand for more men will follow the conference, for the tireless activity of Comrades Carr and Strickland is telling wherever they go. The work has extended into Ohio where Comrade Strickland has accepted a regular Sunday lectureship, beginning his work at once. The Cincinnati comrades will widen his field and help put out the little paper "Fellowship," edited by Strickland. He has held several social revivals this winter, and the painful thing is the lack of available men to keep the work going. Our movement is still missionary, though socially awakened congregations here and there ask the entire time of our men. Comrade Wattles is settled at Winchester, Ind. Circumstances rendered it necessary for Comrade Strickland not to limit himself to the Columbus, Ind., territory. But in leaving for Ohio he writes: "I am sorry mostly for Staunton. There is no available man near them. They are a brave lot, and with the coal-strike coming on, we ought to be able to do something for them. I hope to get to them once in April."

Plainly, capitalist persecution is what drives our comrades from one point to another, yet the political and religious ruling class of our time, as in the days of Jesus and the apostles, seem to forget that by forcing socialists about the country thus summarily, they do but succeed in "scattering its contagion on mankind." Comrade Goodman is looking for church openings in St. Louis. And I will do all I can to keep the work in Indiana active, filling Comrade Strickland's appointments during his absence. Most encouraging meetings have been held at Grammer and Grant Line Hall, Ind., mentioned in last issue, and calls have come to me from the congregations of both these communities. Comrade VanBlaricum of Grammer publishes an excellent little fellowship semi-monthly.

(*Continued from Page 3*)

individual, that he has rights, and that when you strip a man of all conventionalities to his pure sincere self you get at something noble and beautiful. Of course this is all bosh!

47. Instead of coming down to the people, Oh reformer; will you please turn around and go up to them that you may be saved from yourself.

48. If God were now to give a decalogue he would say: 1st—Bear your share. 2nd—Honor the old. 3rd—Protect the weak. 4th—Give to the empty. 5th—Kill not, 6th—Nor oppress, 7th—Nor deceive, 8th—Nor flatter, 9th—Nor slander; 10th—But unite, 11th—And bring peace, 12th—And make plenty, 13th—And forgive. 14th—Resist oppression. 15th—Forget yourself. 16th—Think for the multitude. 17th—Communicate that which is good. 18th—And withhold evil. 19th—Seek no reward. 20th—Learn the unconscious life; heed only the things and people that are without where God is, for there is nothing inside.

49. "There is nothing inside."

This sentence as applied to the individual man is the starting point of all righteousness, of good society, and of an eternal life. The opposite view leads to pervert individualism, self-righteousness, rich man's anarchy, monarchy, slavery and the dissolution of the race as a spiritual entity of fellowship and ultimately as a physical fact.

"THE JUNGLE"--A NOVEL

(Order of the Christian Socialist.)

"The Jungle" was published on February 26th. The newspapers pledged themselves to print no reviews of it until that date, but the interest in the book was so great that at least a dozen of them failed to keep their agreement and printed reviews on Saturday, the 24th. The "New York Eving Post" not only had a column review of the book, but also a column of editorial. "Socialism is visibly and loudly making its way into fiction," it said: and added "This new movement particularly clearly distinguishes itself from earlier humanitarian and semi-Socialist literature, in its definite adherence to a programme of international Socialism, particularly in a cardinal article—"The War of the Classes." In concluding, it declared the book a public nuisance. The "New York Herald" also gave a two-column account of it, and the "Tribune" Sunday. On Monday morning the Chicago "Record-Herald" had a two-column article about it in its news columns: and the Chicago "American," the Hearst newspaper, gave a full page to telling of its revelations. The "Cleveland News" and the "Cleveland Leader;" the "St. Louis Republic" and the "Louisville Courier-Journal," each printed two or three-column reviews of the book on Saturday. Extracts from these follow:

Cleveland News: "A monumental novel, the most daring and strongly realistic work of fiction America has produced in a decade, and one of the nearest approaches to Zola ever attained by a writer of English."

Cleveland Leader: "Without exaggeration it may be said that the book exposes the most horrible state of affairs ever shown concerning American corruption. Its author and its publisher vouch for the facts. It should be translated into every known language and sent to every would be emigrant. Every social settlement should study its pages, and seeking its parallel in real life, strive to save the minds, souls and bodies of the poor people employed by the Durhams in the packingtowns of the country. "Frenzied Finance" exposures are Sunday School books compared with these revelations. Mr. Sinclair has doubtless weighed every word. His object is not to break up the pork and beef packing industries (though if one believes him, the demand for either food must be perceptibly lessened) but to let the sunlight shine upon conditions that are too loathsome, too criminal to be allowed to continue, and to force those responsible to remedy them or take the consequences."

Louisville Courier-Journal: "The book is misnamed. A jungle is a garden of Eden compared with the aggregation of beasts that the author finds in Chicago's Packingtown. True, both are inhabited by beasts of prey, who prowl, fight and devour, but in its nature the jungle is a place of pure air, of order, of beauty, and its inhabitants are in harmony with their surroundings, while the horrors of Packingtown, with its silent human beasts, its screaming cattle, its gore, its stenches, its debasing occupations, are more like scenes in hell than in the wild forests of lovely shrub and tree."

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